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BIBLE
SOCIETY

Record



BRAZILIAN BOYS ENJOY READING THEIR BIBLES

The Bible is immensely popular in Brazil among both youth and adults. The Bible Society of Brazil recently celebrated the seventh anniversary of its founding and the distribution of its ten-millionth Scripture volume (story, page 114)

Scriptures for Ten Million in Brazil

THE BIBLE SOCIETY of Brazil was organized seven years ago—on June 10, 1948. Recently, before the actual anniversary date, Rev. Ewaldo Alves, Executive Secretary of the Brazilian Society, presented a Bible to a young lady who entered the Bible House in Rio de Janeiro. This was the ten-millionth volume of Scripture distributed in less than seven years.

The large distribution figure was no more impressive than the devotion of the supporters of the Bible Society of Brazil. More than 35,000 Brazilians have joined the Society by contributing of their funds, and many of these enthusiastically engage in distributing the Word of Life in the remote corners of their vast nation.

The Bible House in Rio de Janeiro is located in the heart of the business section, where many people pass by in the late afternoon as they come from work.

The salesroom of the Bible House is attractively lighted and contains three showcases for the display of editions in various languages. One large show window looks out on the busy thoroughfare. There is always an open Bible in the window. It is turned to a different page each day, and a large number of people pause to read. Often they



Secretary Alves presents the 10-millionth volume of the Scriptures to be distributed in Brazil

come in to purchase a Bible. "the same as the one in the window," they will say. There have been occasions when the salesman has been requested to put a bookmark in the place to which the Bible in the window was open.

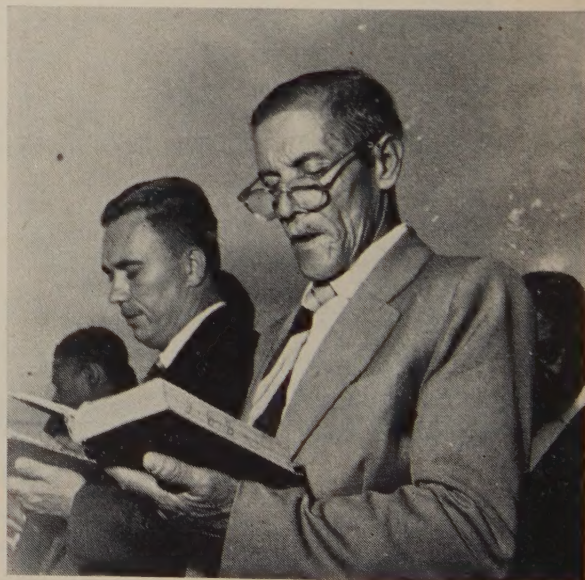
One man became very much interested in the Illustrated Gospel of Luke in Portuguese he saw in the window. He entered and bought a copy. A few hours later he returned for ten copies, and before the Bible House closed he bought twenty more copies. He said that for some time he had tried to interest his office colleagues in reading the Scriptures. The illustrated Gospels were eagerly accepted.

One new piece of furniture in the Bible House sales room has attracted great attention, even though those to whom it is most important cannot see it. A phonograph for Talking Book records in Portuguese is available for blind persons, and many have come, listened and taken records with them. The records are made available to the blind at a price far below cost. The phonograph is also proving a blessing to another group, the illiterates, of whom there are many in Brazil. They also stop in at the Bible House to hear the Word which they cannot read.

The Churches of Brazil are young, vital, growing



Brazilian Churches are strong and firmly based on the Bible



Bible Society Record

A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION AND USE OF THE
HOLY SCRIPTURES

VOLUME 100 SEPTEMBER · 1955 NUMBER 7

The March toward Literacy and—?

BY ERIC M. NORTH

RAMÓN DA SILVA stood before the wall outside the *alcalde's* office, reading thoughtfully—because now he could read—the list of persons in arrears on taxes. He passed down the street and stopped at a little shop where the open-air counter was covered with books and pamphlets. They were in gay colors with fascinating, even lurid titles. Ramón was thrilled with the world of excitement and knowledge which was now opened to him. For, less than nine months ago, Ramón da Silva, age thirty-nine, was unable to read at all. Now what of all the printed matter in his language would he choose to read? Here was romance, knowledge, propaganda for good or for ill, matter inspiring and matter vile and corrosive, matter honest and matter false. What was the most important thing for him to read?

On another continent Chu Bok ran out of the schoolroom, a thin booklet in his hand. He scampered down the stony, narrow street and around the corner and into his own front door, calling for his mother. Finding her, he said with restrained enthusiasm, "I can read this whole book"; and straightway proceeded to do it slowly, haltingly, but determinedly and successfully. Chu Bok, age ten, did not know it, but there now began to open before him the tremendous choice—the same great succession of choices that had opened before Ramón da Silva. Of all the vast stream

of printed matter, would he find that which would help him or ruin him, that which would enlarge and ennoble his life, or that which would dull and degrade it?

These are crucial choices for Ramón da Silva in Latin America and Chu Bok in the Orient. But two hundred million more adults, it is estimated, are literate today than were literate twenty-five years ago, and each one must choose what to read. Out of the elementary schools are pouring millions of new literates every year. Two hundred million Ramón da Silvas and Chu Boks! They are marching into literacy and—what? What shall they find on the book-stalls and in the hands of their newly literate friends?

There is one Book which ought to be there. But will it? Dependable statistics are hard to compile; but the Bible Societies are quite sure that their annual circulation in the lands where literacy is rising, and indeed in lands where literacy is high, is far below the annual growth of the new literates.

The Bible Societies recognize that much, much more must be done. The forms of Scripture must be attractive and illustrated and in the natural language of the people, as other literature is. The preparation of colored covers for pocket-size volumes, illustrated Gospels in magazine format, well-designed "jackets" for Bibles and Testaments, simplified literary-language styles—are all under way.

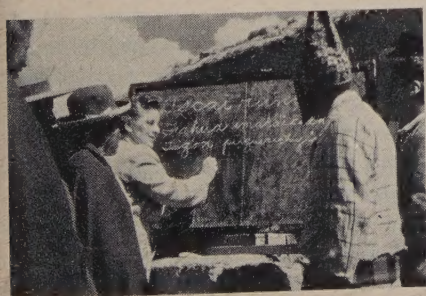
Recently the American Bible Society provided for a single country 600,000 copies of the Sermon on the Mount in nine languages; but this was for a country of 440,000,000 people, where the total Scripture circulation last year was less than 900,000 copies!

Ah, Ramón and Chu Bok! Will your Lord and ours turn to us in the Day of Judgment and say, "I was ahungered, and ye gave me no meat"?

Distributing Scriptures in Thailand →



Bolivian Quechua Indians being taught to read their own language ↓



Opening a New Agency in Africa

This is the first report on the Society's newest Agency in a vitally important African country

BY LOREN NUSSBAUM

THOUGH a thousand fall, let not Africa be given up." This rallying cry of missionaries to Africa for more than a century was first voiced by Melville B. Cox, one of the first missionaries to Liberia a century ago. After only a few months of service, Cox himself died of a virulent tropical disease. So many missionaries gave their lives that Liberia became known as "the white man's grave."

With the advent of modern medicines and transportation came a changed Liberia—a Liberia that today stands at the threshold of opportunity for distributing the Scriptures.

For more than a hundred years Liberia has been a sovereign, self-governing Negro republic. It was founded in 1821 as a result of the efforts of several philanthropic organizations that believed the solution to the Negro problem in America lay in sending Negroes back to Africa. The American Colonization Society—the first agency to send colonists to Liberia—was organized in 1816, the same year the American Bible Society was founded.

The freed slaves who settled at several points along the Liberian coast, however, faced hostile tribes, tropical fevers, an enervating climate and almost complete isolation from civilized peoples. Their perseverance against such handicaps was remarkable. Perhaps one reason for it was that many of the early leaders were ministers of the Gospel and the settlers themselves were a religious people. History tells us that the first church was organized aboard ship before the settlers even arrived at their new home. Some students of Liberian history have said that in the early years it was the story of Moses leading former slaves to the "Promised Land" that helped them keep faith. Along the way there were murmurings and threatened revolts; only the courage and organizing genius of the early leaders kept these freed slaves working together to overcome common obstacles. Despite the complete inexperience in government of the settlers, they were able in the course of time to forge a nation and declared its status as an independent republic in 1847.

For nearly a century Liberia received little economic or even moral support from America, and the European colonial powers stood by watching for a chance to gobble up or annex a portion of this small young republic.

But Liberia persisted in asserting its independence and carefully modeled its government after the United States. Even the Liberian flag, with its eleven red and white stripes and a single star on a blue field, resembles the American flag. The official seal bears the motto: "The love of liberty brought us here." The name "Liberia" means "Land of Liberty," and the capital, "Monrovia," was named in honor of James Monroe, the fifth president of the United States.

Liberia, with its 43,000 square miles, is about the size of Ohio. It lies halfway down the west coast of Africa, 300 miles north of the equator. The bulk of the population is a million African natives among whom some fifteen different languages are spoken. English is the official language and is used, though rather poorly, as a trade language by many of the natives.

One of Liberia's most difficult tasks has been the attempt to unite into one nation the descendants of the settlers and the aboriginal tribes. The settlers brought with them the ways of Western civilization. The native peoples continued to live in primitive ways. The present administration has done much to draw together the various tribes and the descendants of the settlers.

In his Independence Day message on July 26, President Tubman made a significant comment on unification:

"We are the people of the Republic of Liberia, but we are nonetheless made up of countries and provinces, of different tribes, clans, and elements; even though united within the great region of the nation, the cultures, customs



These men are reading the Gospel of Mark in the Loma tongue. They live in a tribal village in the interior of Liberia

and traditions of many tongues and peoples must be preserved. There is a north and a south, an east and a west, and these divisions are in turn subdivided. All of this means that while we are Liberians and through the Liberian heritage seek to administer and propagate in practice the theory of Liberian democracy, we must be wise enough to recognize differences that have existed in the thoughts and practices of our people and proceed not upon the principle that demands conformity but upon that which achieves unity in diversity."

Rapid changes are taking place. In the past Liberia has had to "go it alone" in education, agriculture, medicine and economic development. Today FOA (Point 4), UNESCO, UNICEF and other agencies are providing a considerable measure of technical assistance. Improved methods of agriculture are being sought through government experimental farms. Everywhere there is an atmosphere of development.

The big event of the year for Liberia was President Tubman's visit to the United States, Haiti and Jamaica in October and November. On October 29 President Tub-

man visited the Bible House in New York, signed the World Good Will Book and was elected to Honorary Life Membership in the Society. He has long been a friend of the missionary and the Bible cause.

While missionary activity is generally directed toward the aborigines of a country, in Liberia the first missionary work was an effort to meet the religious needs of the transplanted American colonists. Since then missions have



This Liberian woman reads the Scriptures for the first time. She has been taught to read by a missionary

turned their attention to the natives also, and today most of the missionary activity is carried on among the tribespeople. Many discouragements have been encountered along the way, not the least important of which is the complexity of these African languages. Only recently has there been any great effort on the part of missionaries to master them. Since English is the official language of the country, it has usually been possible to preach by means of interpreters. Consequently there has been very little Bible translation.

During the first hundred years only one group, the Grebos, saw any of the Word of God in its own language. Even in 1954, only one Gospel was available in each of the following languages: Loma, Kpelle, Vai, Bandi, Bassa, Tchien, Gio, Mano, and Gbeapo. The Grebo is in need of revision, and nothing is as yet available for the Gola, Gisi, Kru and Belle. Several new translations will be available in the near future, but the major work of translation lies ahead.

There is a great desire to learn English, so the natives often see no point in learning to read their own African languages. Not until, as in the case of a Bassa woman, they discover the sweetness of hearing

in their own tongue the mighty works of God do they become convinced. This woman watched as English Bibles were being placed on the shelves in the local Christian bookstore, and then pleadingly asked, "Why can't you make a Bible for the Bassa people?" She had read the one Gospel in Bassa and discovered the force of the Word of God when delivered in the mother tongue.

While many people read the Bible and are able to quote it extensively, there is much that can and should be done in encouraging the proper use of the Bible. In Liberia, the Bible is often regarded as a "ju-ju," a fetish with magical powers. Some people in Liberia believe that, to get a message from God, they must put the Bible under their pillow, sleep on it, and then God will come to them in a dream!

These superstitions can be broken down as literacy increases and understanding of the Bible's message is gained. Numerous opportunities are open to the Bible Society in Liberia. There will be an increasing demand for Scriptures as more people learn English. Also, there are many areas where Scriptures are not available. One man from an isolated town along the coast said, "There are no Bibles for sale in my town. I didn't have one until I came to Monrovia." And for many years the Bible Society has maintained that the Bible should be translated into the language of the home. Mission groups and Liberians themselves are concerned about the translation of the Scriptures into the languages of Liberia. To foster and support this interest must be the task of the Bible Society, that Freedom's Book may to a greater extent undergird this free republic.

Scriptures in the Spoken Language

Four missionaries of the Presbyterian Church, U.S., on furlough from scattered mission stations in Japan, gathered at the American Bible Society District Office in Richmond, Virginia recently. Each was presented with a copy of the new colloquial Kogotai Scriptures, just off the presses, by District Secretary I. Stuart McElroy. Five years of translation and revision work went into this latest Japanese publication of the Bible Societies to provide a Japanese Bible in the spoken language. It is expected to become a great boon to missionaries.

From left to right are Secretary McElroy; Rev. James Cogswell, Toyohashi, Japan; Rev. Lyle Peterson, Kochi, Japan; Rev. William Boyle, Tokushima, Japan; and Rev. Walter Baldin, Nagoya, Japan.



After Prison They Started Churches

IN 1952, while the Korean War still poured its misery out upon the thirty million Koreans and the United Nations Army of sixteen nations, Chaplain Harold G. Voelkel, a former Presbyterian missionary in Korea, witnessed a miracle in the POW camps off Korea's south coast. Scores of captured North Koreans who had served in the Communist armies joined prison churches, enrolled in Bible classes or began Bible correspondence courses. The American Bible Society provided free Scriptures for this unusual project.

Out of the Bible-study groups came men who memorized entire books of the New Testament. "Five

men in one compound learned by heart the whole Book of Revelation," Chaplain Voelkel wrote in an article for the *Record*.

Perhaps most wonderful was the fact that hundreds of these former Communist soldiers began active study to enter the ministry. One missionary in 1952 noted that 600 South Korean pastors had been killed. This was nearly identical to the number of prisoners who began their ministerial studies in the POW compounds with earnest attention to the Bible.

Chaplain Voelkel is again a civilian missionary in Seoul. He now adds the second chapter to his story of God's working in the lives of the former prisoners.

(Continued on page 121)



In 1952 the men in the POW camps studied the Bible, and nearly 600 made plans to enter the ministry after their release

Today "the prisoner-of-war 'alumni association'" meets at the home of Rev. Harold L. Voelkel. Their latest project is to distribute 5,000 Gospels



"El Hombre de Los Libritos"

THE MAN OF THE LITTLE BOOKS

If he can succeed as a colporteur, anyone can. Read here how successful he has been. It is, however, the dominant desire to spread the Good News in Christ that makes for success

FELIPE ROSELLO is a mute. He can scarcely make himself understood as a result of an accident several years ago. And yet this little Cuban colporteur has in less than ten years distributed almost half a million volumes of Scripture!

Secretary J. Gonzales Molina, who is in charge of the Society's West Indies Agency, puts it this way:

"A Bible colporteur who can't talk is impossible. Yet each year Felipe Rosello has distributed 80,000 Gospels, and the people love him. It is God working through this man."

Rosello has become known throughout Cuba as "the man of the little books." On trains and buses, on street corners, in tiny villages and in the cities of Cuba he can be found with his bagful of "little books."

He began distributing the Scriptures about twelve years ago without being prompted and without any formal arrangements with the West Indies Agency in Havana. After a year of almost miraculous results of putting the Scriptures in the hands of Cubans of high and low estate, Secretary Molina appointed Felipe an official colporteur.

"This was the happiest day of my life," Felipe wrote. "Already I was a member of the Bible Society family."

In writing of his first few weeks of colportage Felipe said, "I visited many towns and cities. Some people laughed, but others had good words for me. To all I met I pointed to the Book and showed them with my eyes . . . 'Read! Read! God is speaking to you here!' Seemingly I heard the voice of God telling me: 'Send out My Word. I will help you. Go out. Go out.'"

With most colporteurs, distributing the Scriptures involves describing the contents of the Bible, citing the stories of Jesus and His disciples or telling of the great men of the Old Testament or of reading aloud. Felipe has substituted for his voice thermos jugs for coffee, paper cups, boxes of chewing gum and candy. He specializes in what he calls his "mission to the traveler." By offering a cup of coffee or a piece of candy to a weary bus traveler Felipe can make the contact his muteness denies him.

Rosello receives no salary, though he is given travel expenses for long trips. Yet on many occasions he will purchase a grant of Scriptures for poor people. Secretary Molina writes that ". . . no door is closed to him. He never finds that anyone is in a hurry. He has a great ability to have passers-by stop and read a verse of Scripture. And with permission—or without it—he manages to enter great factories and office buildings. Some people tell him to go away. He always obeys; but he returns the following day with his little books.

"He prefers to work on the streets, in the parks or along busy roads. He carries cards that tell what he and his bagful of books are doing.

"Yes, for Felipe Rosello there is always a Bible in his hands, a smile on his face and a prayer in his heart."

His "mission to the traveler" often results in voluntary contributions, though he gives away his coffee and chew-

ing gum and doesn't sell it. And often as not he rides the bus without a ticket, thanks to a kind driver who has probably appreciated a cup of coffee at a remote stop.

When he goes to the distant farming areas, away from the main roads, he rides his specially trained horse. The horse has learned when it sees a man in a field to go to him, stop and wait while Felipe shows the farmer his card that says "Read this Book. Don't waste time. Read the Word of God."



Felipe Rosello at work

Felipe's most recent acquisition is a motorcycle on the back of which he can strap two large bags full of Gospels. His mother was afraid that he would skid with this machine and fracture his skull against a tree. But Felipe wrote, "God would not wish this. This machine is meant to serve Him, to circulate the Word of God faster. I will distribute the Scriptures at sixty miles an hour."

Whenever Felipe hears confessions from people that they have found salvation in Christ through reading the Scriptures he has supplied to them, he brings word of these victories to the Agency office. His record is full of inspiring incidents of this sort. He is also a determined church builder, for he always recommends to his purchasers that they identify themselves at once with a church in their neighborhood.

Once when he was asked how he could distribute Bibles without discussing them, he replied, "You can ask the Book. That Book will answer you better than myself."

And Secretary Molina will say again of his Felipe Rosello, "God works through this man."

Send an Evangelist to Our Tents!

BY F. LYMAN MACCALLUM

THE DOOR of the outer office burst inwards, and I heard a roaring, unmistakable voice—a voice more accustomed to the wide horizons of the Syrian plains than to the narrow corridors of an office building. “Here comes the desert,” I said, and rose to greet our Arab chieftain. He was accompanied by a delightful young girl of about fifteen, wearing a flowered green dress and a scarf tied about her smiling face. In her left hand she carried a large Bible. “Ameera,” I guessed, though I had never met her.

For one who speaks no Arabic, conversation with Ameera’s father consisted of mutual inquiries after one another’s health, repeated at intervals of about two minutes, or of wordless gestures. A quarter of an hour of this pantomime seemed a long time, but at last our friend Ibrahim Doueny, who was bilingual, arrived and set us free.

“You must send Evangelist Ibrahim with me,” the chieftain began at once, as if he would carry him off immediately. “I want to take him to some villages in the north where the chiefs will welcome him and will listen to his message. And the tribe camped next to ours is asking for an evangelist. He must come—and not hurry back.”

While translating these commands, Ibrahim told us a little about this chieftain. It was in Jerusalem, back in 1928. The holding of a great international missionary council in that city had aroused a good deal of Moslem anger, with resulting excitement and anxiety. Not long after daybreak the Doueny family had been roused by a great knocking at their door. Mrs. Doueny returned from the door in terror, telling Ibrahim to escape, as an Arab from the desert was demanding him. Ibrahim told her to

Ameera is the daughter of a nomad sheik. The story of how she learned to read appeared in the March 1954 Record on page 44 and told how she read the Gospel aloud in the black tents of another tribe. The story on these pages was prepared for the Record by the late Secretary MacCallum just before his death on January 15, 1955. Secretary MacCallum had labored for 30 years as Agent for the Bible Lands Agency, North.

—Ed.

be calm and to prepare a breakfast as quickly as possible, since once they had eaten together the Bedouin would do him no harm. Then he dressed and went down to meet the stranger. A meal appeared in record time. The stranger thanked them, saying, “It is less than half an hour since I breakfasted, but I will share your meal to ease your hearts and show that we are friends.” Some years later this tribal chief, whose greatest joy had been to lead raiding expeditions for killing and looting, accepted Christ. Few will realize how difficult and costly such a decision was to the proud chief-

tain of a small and dwindling nomad tribe. Through much scorn and loss of respect, however, he remained faithful; and here he was, telling of a neighboring tribe that had invited the evangelist. Incidentally, he mentioned that Ameera, his daughter, had spent a week with them in the summer.

“How did you travel?” we asked her.

It was, of course, not quite proper for a girl to speak in her father’s presence; but two years in an American school had somewhat altered her standards of good behavior. Smiling, yet with a most engaging shyness, and using the fewest possible words to answer our questions, she told of riding over to them on her horse, on whose bare back she spends much of her time when home on holiday. In the evenings the dwellers in all the nearby tents would gather to stare at this wonder—a young girl from the tribes who could read out of a book.

“What did you read?” we asked.

“I read them the story of Moses from beginning to end. Then I read them of Jesus, how He was born in a stable.

Ameera’s father (left) visits Secretary MacCallum and tells the story of how his daughter read the story of Moses to a neighboring Arab tribe



Ameera stands with Evangelist Ibrahim Doueny (left), her father (seated) and Bible Society workers in Istanbul, Turkey. She learned to read the Bible for her people’s sake





These are women and children from the tribe of Ameera's father. They are illiterate nomadic people

how He healed people and raised the dead, how His enemies caught Him and nailed Him on a cross. Even the old men wept when we read about that terrible cross."

I seemed to see the scene—the empty, darkening land; half a dozen black tents pitched irregularly, each perhaps ten minutes' walk from the next; the faint sparkle of evening fires; and in front of one tent this little group of desert children led by this gentle girl, weeping together over a tale of ancient wrong, a story which we of the West have so often heard that we have become hard to move. And from that visit comes this most strange and moving request, "Send an evangelist to our tents."

There this story ends for the present. But one day the Evangelist will visit these tents of Ishmael to which the story of salvation was first brought by Ameera, one of their own who had gone far away and then come back to them with this beautiful story.

"We Had to Leave Our Bibles..."

At the Naval Training Center in Bainbridge, Maryland two Wave recruits were exceptionally homesick. Although they spoke English, they said their daily prayers in Samoan, the tongue of their homeland. They lamented to their friends, "We like to read the Bible in Samoan, but when we left Samoa by plane we had to leave many things behind because of weight. Our Bibles were left."

Lieutenant Commander Jean Stuart, USNR, the officer in charge of Wave Recruit Training, heard of the problem. Promptly she sought the assistance of the center's senior chaplain, Commander H. H. Tower.

A few years before, Chaplain Tower had been on duty with the Marines on Samoa. While there he had purchased a Bible published by the Society in the Samoan tongue. He still had the Bible at Bainbridge.

There were two very happy Samoan Waves when Chaplain Tower presented them with the Bible.

Chaplain Tower, by the way, is a Life Member of the Society and arranges for regular contributions to the Society's work from his chapel fund.

When the Long Roll Sounded

Rev. Jesse E. Bartholomew of Topeka, Kansas, while browsing through a file of very old clippings, came across an article about the Bible Society's work during the War Between the States. He sent it to the *Record*:

"August 4, 1861: The Forty-first Regiment, Illinois Volunteer Infantry, broke camp at Decatur under marching orders for the front. In marching to the depot we passed the depository of the American Bible Society, where each of us received from the Society a pocket New Testament. We carried ours with us daily, on the march, even in battle.

"When the long roll sounded and the regiment formed in battle array, expecting to fight at once, every soldier who had on his person paraphernalia of vice threw them to the four winds, thus marking the line of battle, for no one wished these things found on his dead body. But no one was ever known to throw away his New Testament just before the battle."

The veteran who wrote this to the Bible Society became a life member as "an act of gratitude." He kept the New Testament in his possession always and said that "it had ever been a great comfort and protection."

Venezuela Wants the Bible

From the Society's Subagency in Caracas, Venezuela comes the report that the distribution of Scriptures in this Latin-American country has more than doubled since 1950. In the same period, moreover, gifts to the Society's work from Venezuelans have increased almost sixfold. The people of Venezuela want the Bible and are willing to share in the responsibility of providing it, not only for themselves, but for others.

After Prison They Started Churches

(Continued from page 118)

"A few days ago we had a meeting of the prisoner of war alumni association—a get-together of the men who are now actively studying in the seminaries. I think you know of their aggressive evangelism. They have founded four churches since their release about a year ago!

"At this most recent meeting they took on the project of distributing 5,000 Gospels. That is just for this month. They've already distributed plenty of Gospels in the past."

Three years ago Mr. Voelkel almost predicted achievements of the prisoner of war alumni association. He then wrote:

"The ultimate victory of righteousness over evil taught in the Bible is of immense comfort and strength to these men who have become victims of the titanic struggle between good and evil in the Orient."

More than merely looking to its message for their own comfort and strength, these former prisoners, as they seek to send out the Good News, see the Bible as a hope for their nation and the world.



A Page for Children



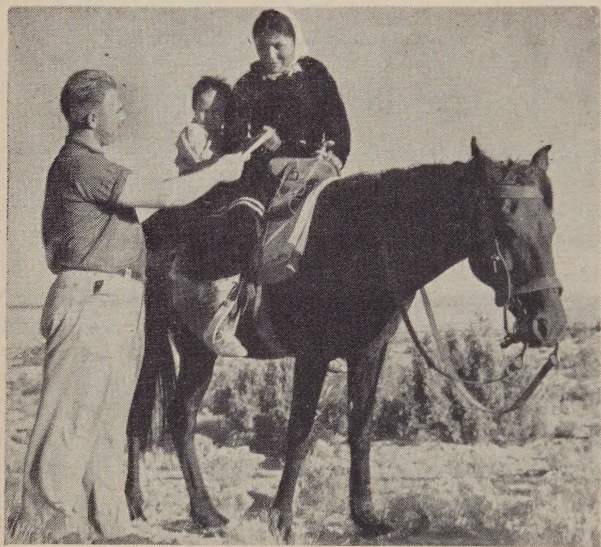
Ann Tells a Story

AT THE organization of the junior class for the fall quarter, Ann was made president; and on the Sunday she took office she told the class this story.

"This summer," she began, "we visited my aunt and uncle in Washington State. One day they took us to Walla Walla to visit the campus of Whitman College. It's a beautiful place, and we spent part of the day there; then we drove six miles west to visit a grave."

"Visit a grave?" one of the children asked. "Why?"

"In that grave," Ann continued, "lie buried eleven people killed by Indians in 1847.



The Bible Society prints parts of the Bible in Cherokee, Navajo, Choctaw, Ojibwa and many other Indian languages. Here a Navajo wife is given a Gospel in her own language

"The story begins long before that time. The Indians had heard of the Bible, and three of them had walked over 1,000 miles to St. Louis to ask for the white man's Book. For some reason they didn't get a copy; and when they left, one of the Indians spoke: '... I came to you over a trail of many moons from the setting sun. I came, with one eye partly open, for more light for my people who sit in darkness. I go back with both eyes closed. I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them ... I am going back the long, sad trail to my people of the dark land. You make my feet heavy with burdens of gifts, and my moccasins will grow old and worn in carrying them; but the Book is not among them. When I tell my poor, blind people, in the big council after one more snow, that I did not bring the Book, no word

will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to the other hunting grounds. No Book will make the way plain. I have no more words ...'

"Marcus Whitman was a young doctor in New York State, and he read the story. He felt he must do something; so he and his young wife Narcissa left New York State, and with another couple they started West to bring the Bible to the Indians. Mrs. Whitman and Mrs. Spaulding were the first white women to cross the Rocky Mountains. The trip was long and terrible. They arrived at Vancouver, and from there the Whitmans went to Waiilatpu, where they built their mission almost one hundred twenty years ago.

"It was a difficult place to live and work, but most of the Indians were friendly, and the mission grew. People were beginning to travel West, and Dr. and Mrs. Whitman made everyone welcome. They adopted several children who had lost their parents on the trip, and the mission school was filled with white and Indian children. Mrs. Whitman had a beautiful singing voice, and she taught the children to sing as well as to read. She taught the girls how to sew, and Dr. Whitman taught the boys farming.

"When people were sick, Dr. Whitman would travel long miles in any kind of weather to take care of them; and for eleven years the mission was headquarters for the weary people who had crossed the great mountains.

"Dr. and Mrs. Whitman lived by the Bible; they read it every day to the Indians. They taught the people to read, and most of the Indians were happy in the fact that now they had the great Book among them and they could read the Words of Life.

"An epidemic of measles struck the mission, and the Indians became very ill. They died in great numbers and they became angry at the good doctor because he couldn't cure them. There were trouble-makers among the Indians, and they told the sick Indians that Dr. Whitman did not want them to get well. He had cured them before and he could cure them now, if he wanted to, they said. In 1847 the trouble-making Indians struck. They killed Dr. and Mrs. Whitman and eleven of the people at the mission. They took forty-three captive and fled to Canada.

"Whitman College is a memorial to these brave people. Their grave is there, marked by a large monument and a stone tablet.

"The entire country honors and reveres the memory of these two missionaries who gave their lives that the Indians might have the great Book."

Jane was Ann's good friend; she had been listening to the story with wide eyes. "Today," she said, "we don't have to climb great mountains, or have to risk our lives; but people still sit in darkness and wait for the Book to be brought to them. I'd like to make a motion that we call our class 'The Pioneers.'" The mo-

tion was seconded and passed. "Now," she said, "I'd like to make a further motion that every Sunday, this entire year, we give a tenth of our allowance each week to buy Bibles for people who don't have them."

"Some of us make money by doing errands and by baby-sitting. Let us give a tithe of that too. Then next spring we'll send it to the American Bible Society to be used by them to supply Bibles for people who're waiting."

Everybody Likes It

THE young English couple were spending their last day in New York before returning to their homeland. They had only a small amount of American money left and were undecided how to spend it. They wanted something typically American. A hat for the lady, perhaps?

As they walked up Park Avenue past the Bible House they were attracted by the bright cover of a book displayed in one of the windows, an illustrated New Testament.

After examining the book, with its beautiful pictures helping to bring the Gospel text alive, they decided that was the souvenir they wanted to take back to England. The hat?—while the Illustrated Testament had cost only two dollars, there was not enough money left to purchase a hat.

"The hat would go out of style," the lady said as they left the Bible House, "but this"—and she patted the package she was carrying—"this book never gets old. We will love and use it for years."

Not for many years, if ever, has the American Bible Society offered a more attractive volume of the Holy Scriptures than its new edition of the New Testament, "The Good News," which was described in the May issue of the *Record*. From every section of the country and from people with widely varying interests come enthusiastic words of praise for the beauty and the usefulness of this new book. We share below some of the glowing words of appreciation. There have been none of any other sort.

Dr. Ralph W. Sockman, pastor of New York's Christ Church (Methodist) and noted radio preacher, writes:

I want to thank you for sending me recently the beautifully prepared book, "The Good News."

The very comprehensive and discriminating presentation of pictures makes the Holy Land live again with a vividness which will insure wide reading.

I am most grateful to have this text in my personal library so that in the course of time my own three grandchildren will read through its pages and become more fully aware of the Christian heritage they have been given to share through coming generations.

Dr. Norman Vincent Peale, pastor of The Marble Collegiate Church in New York and well-known

author, lecturer, columnist and radio and television personality, writes:

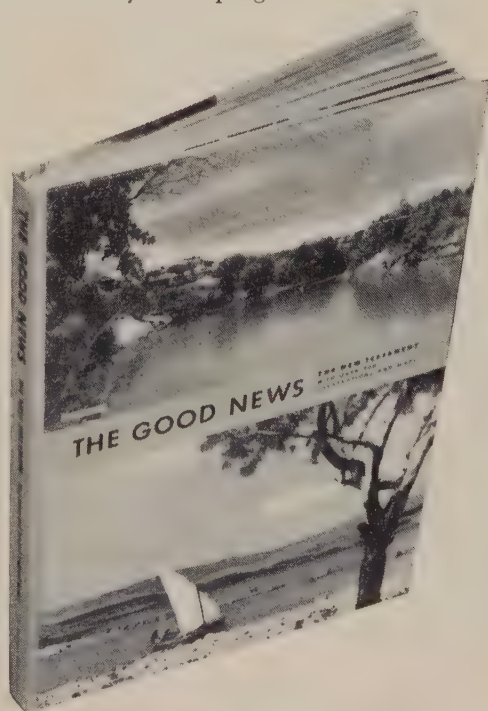
Thank you so much for the copy of the Illustrated New Testament, which has just come to my desk. This is a most interesting and attractive presentation of the Gospel and should be particularly helpful in teaching children and young people in Sunday school.

William I. Nichols, Editor of *This Week Magazine*, writes:

Thank you very much for the copy of your new Illustrated New Testament. The remarkably skillful use of pictures adds a new dimension of interest and understanding to the texts themselves, and I should like to congratulate all those who were responsible for it.

Dr. Marshall Wingfield, President of the Memphis Council of Churches, writes:

No copy of the New Testament has given me such pleasure as your "The Good News." I have given the story of it to the book editor of the *Commercial Appeal* and I am telling the story of it on my radio program.



"The Good News." Its cover is in full color, the size 8½x11, the price \$2 postpaid from any U. S. District Office

Free Loan Films IN COLOR

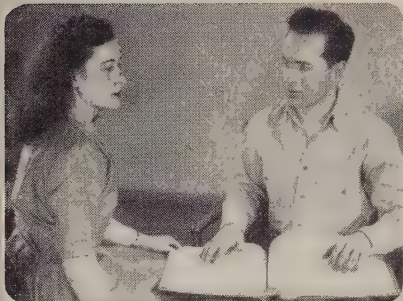
16MM. SOUND, 20 MIN. EACH

AT WORK WITH THE WORD



A documentary educational picture taken largely on the home and foreign mission fields; shows the Society functioning in translating, publishing and distributing the Scriptures in many places. It is a general survey of the Society's total program.

THY WORD GIVETH LIGHT



The simple yet dramatic story of a blinded service man who found his way back to useful life through reading the Braille Bible; shows how the Society carries on this important aspect of its world-wide program. This film makes a direct appeal for funds.

THE WHOLE ARMOR



Since 1820 the Bible Society has distributed more than 33 million volumes of Scriptures to the United States Armed Forces without cost. The story of this astonishing achievement is the theme of this picture. It requests support of this program.

THE LIVING WORD IN JAPAN



Authentic pictures illustrating an overseas work which for years carried on with "missionary" funds but now is making a significant effort to assume responsibility for continuation and growth. Part of the narrative is by a native Japanese.

OUR BIBLE HOW IT CAME TO US

A dramatic documentary film covering 20 centuries

CONTINUOUS VERSION

84 min. . . . Rental \$22.50

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Universal Bible Sunday, December 11, 1955

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You Can Do It Too

A Bible Emphasis Program by the Churches of Yakima, Washington Has Set a Pattern Other Communities Can Follow

By JAMES V. CLAYPOOL

EACH YEAR more and more churches are cooperating in a Bible-centered program on the night of Universal Bible Sunday.

Eight churches of Yakima, Washington, population over 40,000, assembled more than a thousand people on Bible Sunday last year in their first such united observance. Many who gathered for this all-city festival still felt six months afterward that it was one of the most wonderful experiences they had ever had.

Choirs from all eight churches came together for community singing of great hymns of the Christian faith inspired by messages of the Bible. The approach of Christmas in two weeks helped to create a joyous spirit of unity and good will.

A display of old and unusual Bibles stimulated many to loan for exhibit some rare family treasures. Included were unfamiliar English translations, early editions of the King James Version, some of the first publications of the American Bible Society and numerous foreign-language transla-

tions. Many of these Bibles had been displayed in the morning in the various churches where the owners are members.

Sponsorship by the Yakima Council of Churches, United Churchwomen and United Churchmen practically insured success. Excellent leadership was available. Wide publicity was obtained through press and radio.

Such an inter-church program is feasible almost anywhere because there is nothing that our Christian people unite on any more readily or enthusiastically than exaltation of the Holy Bible. Earlier promotion of Worldwide Bible Reading helped a great deal in building up sentiment. Use of the bookmarks of daily Scripture readings from Thanksgiving to Christmas was stressed as a practical means of daily family devotions in the home. Nearly 40,000 of the bookmarks were distributed in Yakima and vicinity, largely by one woman who saw that they reached church groups, civic organizations, institutions and public gathering-places.

TAKE—READ

WORLDWIDE BIBLE READING PASSAGES FOR 1955

NOVEMBER

24 Thanksgiving. Psalms 23:1-6
25.....Psalms 46:1-11
26.....Psalms 100:1-5
27 Sunday...Matthew 5:1-26
28.....Matthew 5:27-48
29.....Matthew 6:1-15
30.....Matthew 6:16-34

BIBLE SOCIETY RECORD

DECEMBER

1.....Matthew 7:1-29
2.....Matthew 18:1-14
3.....Matthew 18:15-35
4 Sunday...Matthew 22:1-22
5.....Matthew 25:1-30
6.....Matthew 25:31-46
7.....Mark 12:18-44
8.....Luke 7:31-50
9.....Luke 14:1-14
10.....Luke 14:15-35
11 Universal Bible Sunday
.....1 Corinthians 13:1-13

12.....Luke 10:25-42
13.....Luke 15:1-10
14.....Luke 15:11-32
15.....John 3:1-17
16.....John 14:1-14
17.....John 14:15-31
18 Sunday...Romans 8:14-39
19.....Romans 12:1-21
20.....I John 4:1-21
21.....Isaiah 9:2-7
22.....Isaiah 11:1-9
23.....Isaiah 53:1-12
24.....John 1:1-18

25 Christmas..Matthew 2:1-11

For those who will continue reading the Bible the last six days of the year, these passages are recommended:

26.....Matthew 2:12-23
27.....Matthew 3:1-17
28.....Matthew 4:1-25
29.....Matthew 8:1-34
30.....Matthew 9:1-17
31.....Matthew 9:18-38

EDITORIAL COMMENT

Bible Society Record

Published Continuously Since 1818

A Journal Dedicated to the Wider Distribution and Use of the Holy Scriptures

Editors: THE SECRETARIES

Address correspondence to the

Managing Editor

WILLIAM F. ASBURY

450 Park Avenue

New York 22, N. Y.



Vol. 100 SEPTEMBER 1955 No. 7

DAILY BIBLE READINGS

SEPTEMBER

Day	Book	Chapter	Day	Book	Chapter
1	Proverbs	3:1-20	15	Matthew	9:1-17
2	Proverbs	3:21-35	16	Matthew	9:18-38
3	I Corinthians	2:1-16	17	Matthew	10:1-23
4	Sunday, I Corinthians	3:9-23	18	Sunday, Matthew	10:24-42
5	Ecclesiastes	5:9-20	19	Matthew	11:1-15
6	Deuteronomy	31:6-13	20	Matthew	11:16-30
7	Matthew	12:1-30	21	Psalms	32:1-11
8	Matthew	12:31-50	22	Psalms	34:1-22
9	Matthew	13:1-30	23	Psalms	62:1-12
10	Matthew	13:31-58	24	Psalms	73:1-28
11	Sunday, I Samuel	18:1-16	25	Sunday, Psalms	126:1-6
12	I Samuel	1:17-27	26	Proverbs	10:1-16
13	John	8:1-32	27	Proverbs	10:17-32
14	John	8:33-59	28	Proverbs	13:1-25
			29	Proverbs	24:1-18
			30	Proverbs	24:19-34

OCTOBER

Day	Book	Chapter	Day	Book	Chapter
1	Genesis	12:1-10	9	Sunday, Isaiah	12:1-6
2	Sunday, Genesis	22:1-14	10	Isaiah	58:1-14
3	Leviticus	19:1-37	11	Proverbs	2:1-22
4	Deuteronomy	5:1-15	12	Proverbs	12:1-28
5	Deuteronomy	5:16-33	13	Matthew	26:1-35
6	II Samuel	7:18-29	14	Matthew	26:36-75
7	Psalms	55:1-23	15	Matthew	27:1-32
8	Psalms	138:1-8	16	Sunday, Matthew	27:33-66

* *

Bible Mastery Month

How regularly have you been reading your Bible recently? If you need to improve your program, we suggest you join Bible Mastery Month in October.

Bible Mastery Month has now for twenty-five years been promoted by the Seattle Presbytery. It has spread to every State in the Union, five provinces of Canada, and fourteen foreign countries. The program is a very simple one, consisting of the reading of a certain book of the Bible every day for the month of

October. The book chosen for this year is the Epistle to Titus.

If you are interested in joining the thousands of others this October who are committed to reading God's Word every day, further information, a committal card and a Bible bookmark may be secured by sending a stamped, self-addressed envelope to Rev. Charles Hoffmeister, 3601 California Avenue, Seattle 16, Washington.

* *

Something They Can Profit By

In Goldsboro, N.C. Sheriff Jesse Hinson is substituting the Bible for the lurid reading matter which has been common in the Wayne County jail. He has banned comic books featuring sex and violence "and the kind of stuff that gets so many people into trouble."

From now on, the sheriff said, "the prisoners will have to read something they can profit by." "And that," he added, "means the Bible. If they read that, it'll help them."

* *

In Washington, D.C. Dial DI 7-0410

Government officials and other Washington residents may now get a recorded Scriptural message by dialing a telephone number.

The automatic telephone "inspirational service," which has proved popular in several other cities, was inaugurated there under the auspices of the Christian Business Men's Committee of Washington.

When the number DIstrict 7-0410 is dialed, a 60-second tape recording of Scripture verses is heard.

The sponsors said more than 100 calls a day were made after the service was launched.

* *

The New Testament in Large Print

"Your new sight-saving Testament," writes a friend, "is proving a wonderful blessing to many people. I mailed one to a little old lady in Ohio for Christmas. Her eyesight is very poor. I want to share with you what she wrote me about it:"

The present I love most, that made glad tears in my eyes, was the nice Testament with big print you sent me. I didn't know there were whole Testaments in large print like this, and to have one of my very own—oh, it made me glad! Just

to say thank you doesn't nearly express how I feel about it.

The Society's large-print New Testament, like all its books, is priced at cost, \$1.35; bound together with the Book of Psalms, \$1.65.

* *

June Meeting of the Board

A meeting of the Board of Managers of the American Bible Society was held at the Bible House, 450 Park Avenue, New York 22, on June 2, 1955, at 3:30 p.m., President Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by the Rev. Dr. James P. Gillespie.

Rev. Dr. Floyd C. Shacklock was elected a Life Member and assigned to the Committee on Versions.

Rev. Samuel M. Weeks was appointed Associate Secretary of the Atlanta Division of the Haven Agency Among the Colored People.

The minutes of the Annual Meeting May 12, were presented.

The Standing Committees were elected for the coming year, 1955-1956.

It was reported that a total of 4,744,477 volumes was issued from the Bible House from January through April, 1955.

The Board authorized a grant of 1,025 Gilbert Islands Bibles to the London Missionary Society, Rongorongo, Gilbert Islands.

A copy of a new edition of the Small Volume of Scripture Passages in Braille Grade 1½, and first editions of the volume containing Acts and Romans, and the volume containing I Corinthians through II Timothy in Armenian Braille, were presented to the Board.

Progress was reported in preparations of an improved edition of the Ancient Greek New Testament.

* *

July Meeting of the Board

A meeting of the Board of Managers of the American Bible Society was held at the Bible House on Thursday, July 7, 1955 at 3:30 p.m., President Daniel Burke, LL.D. in the Chair.

Devotional exercises were conducted by Mr. C. E. Leavers.

Mr. John J. Leu, Mr. Ward Melville and Mr. Charles C. Parlin were elected Vice Presidents.

Rev. Dr. Edward R. Dalglish was elected a Life Member and assigned to the Committee on Versions.

It was reported that the total distribution of the Scriptures in the United States for the first quarter of 1955 was 1,685,955 volumes and that distribution to the Blind for the same period totaled 12,514 volumes.

The resignation of Secretary Peter A. Voth of the Thailand Agency was accepted with regret and with appreciation for his faithful service to the Society.

The Reverend Ming C. Chao was appointed Secretary for Thailand as of January 1, 1956.

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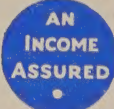
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